The Bombay Guardian.

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WEEKLY REVIEW.

—Khiva fell the other day—by telegram while the Russians were yet a long way off. It was set up again in a day or two.

—We understand that the *Dnyanodaya* is to appear weekly. This excellent paper has been in existence about a third of a century. Mr. Shahoo Daji will continue to be the editor, though we believe the English portion is to be under the care of the Rev. Mr. Park. A Children's Supplement is given once a month.

—As the cardinals have met to consider the course to be pursued if the Pope should die, we may infer that Pius IX. is seriously ill.

—In the *Madras Church Mission Record* this month, we find a paper on the Tamil Church of South India, by an experienced missionary of the Southern Presidency. While acknowledging the advance made in the Native church towards self-support and self-government, he mentions as a discouraging feature the fact that the tendency of the Tamil churches is to become stationary. In this they approach the example of the older churches in South India, the Syrian for instance, whose most conspicuous defect is said to be 'their strange neglect of the heathen, and want of all missionary zeal.' It would be a sad thing indeed if this should be the characteristic of the churches gathered in Tinnevelly and other parts of S. India. It would prove that there was something radically defective in their piety. The man into whose heart the spirit of adoption has entered, leading him to cry, Abba, Father, cannot rest without making efforts for the conversion of his fellowmen. In the Telugu Mission field a very different state of things is reported, the members having increased from 5,000 to 20,000, in the ten years. What we much want to see is a church consisting largely of Natives, so realizing the preciousness of Christ that they will individually labour for the salvation of those with whom they come in contact without salary. The missionary cannot feel that he has succeeded, when those whom he has received into Christian fellowship, remain careless and apathetic regarding the salvation of others. The writer of the above-mentioned paper, deplores the existence of caste-feelings among the Tamil Christians.

—The public gave last year Rs. 3,750 and Government Rs. 2,400 to that excellent institution, the Pensioners' and Widows' Home, More is wanted and the Report recommends *regular* monthly contributions. Were the funds quadrupled the Committee think they could find most legitimate use for them. There were 45 adults and 35 children in the Home, December 31st, 1872.

—The Report of the Church Missionary Society's Western India Missions for 1872 gives a list of 15 European Missionaries, 5 of whom are at home. There are also 4 ordained Native ministers. There are 363 communicants, more than half of whom are at Nassick. 60 adults were baptized last year, 46 of them at Nassick. The schools contain 1726 pupils. The subscriptions of the public amounted to Rs. 18,012, the Government grants to Rs. 6,618. The Rev. S. E. Cowley, who arrived last year, is stationed at Kurrachee. We hope before long to make some extracts from the reports of the missionaries here presented.

—The Report of the Arcot Mission of the American Reformed Church for 1872 is on the whole encouraging. In the Mission there are five ordained missionaries who are M. D.s (four of these are brothers). Through the aid afforded by Christian friends here and elsewhere, this Mission has not been obliged to carry out the orders to curtail received from home early in 1872. Government also aided by an extra grant to the Dispensary. Last year 66 persons were added to the churches on confession of their faith. The total number of communicants is 739. The Native churches contributed Rs. 1,225. The brethren of this Mission are very particular as regards statistics. They and their Native helpers preached 11,819 times last year to an aggregate of 344,397 persons.

"Twenty-five new villages have joined us during the year: twenty of these are in the Telugu country in the vicinity of Mudnapilly, where we have been hoping and looking for success. The movement began in July, from which time the villages continued to come until the number amounted to 20; still others are considering the question, and we trust that many more will be led to accept Christ as their Saviour. We ask the special prayers of God's people for these and all others who have recently joined us, that they may become Christians, not merely in name, but in deed and in truth."

We have received a circular letter, signed by the Rev. C. W. Park, of Sholapoor, announcing that it has been decided to commence a missionary quarterly under the title of the *Indian Evangelical Review*, the first number to appear about the 1st of August. Each number to contain about 100 pp. Subscription Rs. 3 per annum. The following extract will give an idea of the scope:—

This periodical will be devoted to the interests of Christianity in India. It will seek to be an organ of missionary thought and feeling upon all topics. It will treat especially of subjects connected with the welfare of the people of India, whether in a social, political, intellectual, moral, or religious point of view. Sketches of the different races, castes, and sects existing in India will be given. The best means of reaching and influencing the people through the varied instrumentalities of preaching, teaching, and the press, will be treated of. Articles advocating different theories of missionary labour in its several departments will from time to time be given. Questions of missionary policy will be discussed as they arise. The relations of native to foreign labourers, and the best means of securing the growth and development of the Native Church, will be considered. A few pages in each number will be devoted to a summary of important events occurring in connection with missionary work in the various parts of the country. Books which promise to be of service to missionaries will be noticed as they appear; and some of the more important will be made the basis of articles.

While thus giving the greater share of its space and attention to purely missionary subjects, the periodical will not be wholly unmindful of other matters connected with the interests of Christianity in India; but will, as occasion may arise, seek to maintain the truths of revelation, in opposition to errors which may be prevalent among every class, whether of the Native or European population.

As to doctrinal matters, no more should be attempted than to commit the periodical to a cordial and unflinching support of that which is received among the various denominations of Christians as evangelical truth; without seeking to identify it with the interests of any one section of the Church.

Mr. Park is a very able and energetic Missionary, and an accomplished scholar, and he expects to be aided by gentlemen of this and other presidencies.

After writing the above the following paragraph in the *Bombay Gazette* met our eyes:

We have just seen the "Prospectus" of a new religious periodical, "The Indian Evangelical Review." If ably conducted, it is likely to be a success. We believe that some of the oldest missionaries in Western India are pledged to its support. No doubt the "Review" owes its origin to the very general feeling of dissatisfaction as to the mode in which the *Bombay Guardian* has been manipulated in these latter days. Many have felt that the *Guardian* had become a vehicle for the glorification of the Rev. W. Taylor; and, as a consequence, to speak of the *Guardian* as an undenominational paper became a misnomer. Indeed, it was observed that the *Guardian* had become the most denominational paper in India. By the Editor's conduct a split has occurred in the old camp, and missionaries generally feel annoyed that the *Bombay Guardian* should exist merely to laud the Rev. Mr. Taylor, while the existence of other workers in the vineyard was almost ignored.

This is written in a very *ex cathedrâ* tone. That the writer really expresses the feelings of 'missionaries generally' we take leave to doubt until we have some better evidence of it. Since the Rev. Wm. Taylor began his evangelistic labours in Bombay, the circulation of the *Guardian* has constantly increased, and is now higher than it has been at any time since 1854, when the present Editor took sole charge, and never had it so many missionary subscribers as it now has, and the Methodist body has contributed scarcely at all to the increased circulation.

That the new Quarterly is to owe its existence to 'the very general feeling of dissatisfaction with the *Bombay Guardian*,' we also beg leave to doubt. Mr. Park, the editor of the new periodical, is our personal friend. He is a member of the American Marathi Mission, upon whose invitation Mr. Taylor came to this Presidency. And the idea of a rivalry between a quarterly and a weekly paper, appears to us rather preposterous.

Let us look now at the charge here brought against the *Guardian*.

"It is a vehicle for the glorification of the Rev. W. Taylor."

We can confidently appeal to our readers whether this is true or not. What are the facts? When Mr. Taylor came to this Presidency we had been nearly 25 years preaching the Gospel here. We were in more or less intimate association with other preachers here. During all these years we had never seen or heard of anything like a deep religious interest. Even when it was our privilege to report extensive and powerful revivals in America, Ireland, Scotland, England, Sweden, South Africa, Australia, and other parts of the world, we were unable to report anything of the kind in Bombay. It was a marked event when any one here was brought under conviction of sin and obtained peace and joy in believing. The merest fraction of the European community attended places of worship on the Lord's day. It was delightful to hear, in 1867, of the wonderful work of grace among the Natives of South Africa, under the preaching of Rev. Mr. Taylor, through an interpreter, when many thousands turned to the Lord, and we are not aware that anybody found any fault with us for publishing these glad tidings. At length, at the close of 1871, Mr. Taylor whose labours had been marvellously blessed in America, Europe, Africa and Australia, came to Bombay, and we should have thought ourselves unworthy of the name of a follower of Christ, if we had not given him the right hand of fellowship. Well, it pleased the Lord to bless the preaching of Mr. Taylor to the conversion of many, and a work of grace has gone steadily on from that day to this. The *Guardian* has reported the facts connected with the movement. It has not gone into details; its columns might have been filled with interesting accounts of particular cases of conversion; but this we have avoided; we have simply stated the broad facts; mentioning occasionally the number of seekers, and stating the numbers received into church fellowship after probation. If instead of Mr. Taylor, it had been Mr. Aitken, the Church of England evangelist, or Mr. Spurgeon the Baptist, or Mr. Earle, or some Presbyterian or Congregational evangelist who had come to Bombay, and been honoured with this fruit, and received this attention from on high, we should have been delighted to identify ourselves with the work just as we have done with the work that has actually been accomplished. We do not think that Mr. Taylor's name has appeared in our columns on an average of more than once in a month during the last six months. But what is this? Is it come to this, that we must actually apologize for referring to a man whose work has been so signally blessed in Bombay and elsewhere? What are we to think of those who wish us to be silent regarding him and his work? What more humiliating charge could be brought against the missionaries of Bombay, than to declare as the *Bombay Gazette* does, that they have turned against the *Bombay Guardian* because of its sympathy with the churches gathered by the blessing of God on Mr. Taylor's labours? Here indeed is sectarianism and bigotry! What will be thought in Europe and America and Australia, of the missionaries of Bombay, if the testimony of the *Bombay Gazette* is believed, that they have agreed to withdraw their countenance from any who shall have a good word for Mr. Taylor? Begging the *Gazette's* pardon, we must be allowed to say that it is an atrocious calumny. We cannot say that there may not be individuals of this unworthy stamp. But we can answer for many, personally known to us, that their feelings may be better expressed in language that was used in a letter received by Mr. Taylor. He was invited by a missionary to visit a station; he replied that he would do so if, should the Lord bless the work and should any of those converted wish him to organize a Methodist Church, he should be at liberty to accede. The missionary wrote in reply, saying, Come by all means; I am sick of sects; so that souls are saved, I am satisfied.

We have been guilty of reporting occasionally the simple facts connected with the progress of this work. Does any reader suppose that we would not have published with greatest pleasure, any similar facts regarding other churches in Bombay? Our columns are ever open for this information. We have not the slightest desire to limit our reports to this or that body. We know that there are churches in Bombay (one at least) that have sympathized with this work and caught something of the spirit that pervades it; and if the good done in these churches could be stated to us in any form available for publication, we would be delighted to publish it.

We cannot express the astonishment caused us by such words as these: "Missionaries generally feel annoyed that the *Bombay Guardian* should exist merely to laud the Rev. Mr. Taylor, while the existence of other workers in the vineyard was almost ignored." When did the *Bombay Guardian* ever hesitate to speak favourably of any work wrought for God? Who are these other workers, ignored by us? We should be much obliged for the information. During the last four months, in almost every number of our paper, we have noticed the Report of some Society, making extracts from it, and we think it would puzzle any one to tell from the way we have done this, what 'our denomination' is.

Is Saul also among the prophets? will be the reflection of many, on finding that the *Bombay Gazette* has taken up the standard of evangelicalism said to have been deserted by the *Bombay Guardian*. Wonders will never cease.

Will the *Bombay Gazette* have the justice to communicate to its readers our reply to its very defamatory attack?

THE great question of our age, says the *Pall Mall Budget*, is, What ought to be the relation between Church and State? Shall the Church be subordinate to the State, or the State subordinate to the Church? The *Pall Mall* is equal to this great question and saves us the trouble of casting about for an answer; in fact the question merely introduces the answer. The Church should be subject to the State.

The government of human beings, especially the government of their minds, falls to the share of those who have the power to govern. The man who not only is, but is recognized by the nation at large as being stronger and wiser than his neighbours is its natural leader; and if in a given age real strength and wisdom are to be found rather in statesmen and soldiers and men of business than in priests, and in what, for fault of a better name, we may call the spiritual classes generally, the government and direction of men in their most important affairs will fall to the lot of the statesmen, soldiers, and men of business, to the exclusion of the priests [illegible] classes.

The *Pall Mall* thinks this is [illegible] which underlies the German ec[illegible] legislation.

The effect of the ecclesiastical legislation of Prince Bismarck, of which we lately gave an account, is that the State claims to exercise over all its subjects—to the exclusion of all other organizations, except in so far as they will consent to act under its authority—not only temporal, but moral and spiritual authority. It openly claims to form the character, and to direct the mind, as well as to regulate external conduct, to confer legal rights, and to impose legal duties. To us the undertaking of Prince Bismarck and the Emperor appears in the light of an enterprise bold to the point of rashness, worthy to be placed by the side of the Reformation itself in point of importance, and, like that and other such great events, capable of being judged only by its results. What its prospects of success may be we do not care to conjecture.

To us this last consideration seems to us a not unimportant element in the question. If the effect is to be the expulsion of the best people in the community, and the creation of wide-spread disaffection, it is evident that the commendation of Bismarck is very much out of place.

Now it seems to us that the *Pall Mall* has by no means hit upon the great question of the age. The great question is not regarding the relations of Church and State, which shall be uppermost, but it is this, Shall there be any union of Church and State at all? The one business of Christ's people in the world is to recover men from darkness to light, and get the law of God written in their hearts; and just so far as they accomplish this are they telling upon the State, its legislation, administration, and all the details of Government. Almost all the examples of Church and State alliances, have been established *falsehoods*; they have been alliances of the whole State with a fraction of the Church, or alliances with something that is not the Church but the Church's great enemy. Whenever the Church has entered into such alliances, it has been with some infringement of the sacred pact that binds it to Christ its head. The Church of Christ will have vastly more power, separate from the State than united with it.

On the principle which the *Pall Mall* seems to eye with approbation, the religion of the people will be determined by the religion of the ruler; and as this may change with every new ruler, a country may change its religion several times in a century.

WE have lately heard of the death of John Stuart Mill, and many of our contemporaries have been publishing notices of his life. The *Bengal Christian Herald* says that by confining himself to the concrete rather than the abstract, avoiding the absolute and the infinite, he subjected himself, rightly or wrongly to the charge of Atheism. This charge, says the *Herald*—

He attempted to repel, not by pointing to any passage in which he advocated Theism or repudiated Atheism, but by challenging his opponents to produce any passage in which he advocated Atheism or even admitted his want of faith in God. The bent of his mind and the nature of his philosophy were more opposed to the foundations on which our Brahmo friends endeavour to build than to the foundations of Christianity. He despised the *à priori* argument and intuitions, while he respected our Saviour's appeals to *the works* he performed, and the facts of his life. His recommendation to Christians was always to stick to the *à posteriori* argument—Paley's argument from design. He went so far as to contend that he

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built his theory of morals on the foundations laid by Jesus of Nazareth. He regarded Jesus' words as containing "the complete spirit of the ethics of utility," and as "constituting the ideal perfection of utilitarian morality." He not only denied the Brahmic Intuitions, but called in question the existence of any intuition. He denied that self-evidence, universality or necessity could be predicated of any truth. He on the other hand asserted, and his theory required that he should assert, that in other circumstances two and two might make five, parallel lines might meet, effects might be without causes; and thus one might be three, and three one, and miracles in the widest sense of the term might be common. We do not wonder therefore to find our contemporary the *Mirror* speaking of itself as "pledged to lifelong opposition to the views which he inculcated, and the tendency of his speculations." Brahmoism is committed to a philosophical *system;* Christianity is committed not to a theory or a system, but to *facts*. And from that theory which sets itself to the unprejudiced investigation of facts Christianity has nothing to fear. Our quarrel with Mill's philosophy is, *as far as Christianity is concerned*, that he never professed to examine the facts, and never, as far as we are aware, seriously tested the evidences of their truth. And that is our quarrel with our non-Christian countrymen generally and with Brahmos in particular, that they never examine thoroughly the facts, or the evidences which establish them."

The world, by wisdom, knows not God, says the Bible. Philosophy is and ever must be at fault, whether it be the *à priori* or *à posteriori* system. It starts from a position absolutely opposed to that laid down in the word of God, which is that a creature that has sinned has forfeited for ever, so far as its own efforts are considered, the power of knowing God or indeed of rightly knowing anything, since nothing can be rightly known apart from its relations to God.

The Bombay Guardian.

SATURDAY, MAY 24, 1873.

SOME THOUGHTS ON HOLINESS. V.

When a sinner submits to Christ, he finds that he does not obtain joy and peace in believing, unless he submits entirely. So long as he is unwilling to make an unreserved surrender, he remains a stranger to all true peace. This submission is the true expression of repentance. What is a sinner to repent of? some of his sins? nay, all of them. They are so many that it is impossible for him to become acquainted with them in detail, but when he yields himself entirely up to do Christ's will, under all circumstances, in the face of all temptations, to do Christ's will and not his own, that is the best expression of thorough repentance. He forsakes all that he hath; gives the helm into the hand of Christ; receives him as his Saviour, and his will as indicating the pathway of salvation. If now the sinner cannot obtain peace without agreeing to have done with sin and self, and to be Christ's wholly, it seems a very strange thing that a believer should insist upon sin as a necessity of the Christian life. Though it may seem strange, yet it is a fact that the great majority of professing Christians deny that there is complete deliverance from sin in this life. As all our blessings are obtained through faith, it is very evident that we shall not obtain blessings which we do not believe God is willing to bestow. The testimony of those who do not believe the blessing of full sanctification attainable, cannot count for anything here; they must themselves acknowledge that even if it were attainable, their own unbelief must cut them off from the experience of it. The testimony of one man who may have obtained the blessing, will outweigh the negative testimony of millions.

One thing that hinders many from discovering the attainableness of this blessing, is the failure to distinguish between thoughts of what is evil and evil thoughts. We have treated of this matter in our issue of March 29th last, under the head of "Thoughts of Sin and Sinful Thoughts," and content ourselves here with referring to that article, adding one or two observations.

Our wandering thoughts are due to the law of association of ideas, a very precious law which we could not do without, though we ever need to be on our guard against the dangers that are unavoidably connected with it. Though our heart may be changed, God does not give us all the power over our minds that we would like to have; at times even we may be distressingly ruled by its exercises. We will ask help from God with reference to these flights of fancy or thoughts of evil; but before we condemn ourselves for them and thus get weak in faith, let us see clearly that there has been some wrong moral action. What is sin? It is our assent to something which God has forbidden. Something presents itself to the mind; we see (in our mind) something that has attraction for us; a desire to have that thing springs up. But here the judgment interposes with these questions, Is it right for me to have it? Is it well for me to have it? Here is an appeal to the moral faculty, and the answer comes, It is not right, it is not well. Now is the time for sin to take place, if at all. If the individual after having heard the decision of conscience, continues to look wistfully at the thing, he sins, as Balaam did who came back to God with his desires after God had shown these to be wrong. But if the decision is right and prompt, the desire will be renounced at once, and the mind will cordially assent to that will of God which prohibits it.

It is sometimes only in a particular aspect that a thing is sinful; in other aspects it may be unblameable. That particular aspect in which a thing is sinful may not present itself at once to us; but we are bound to look at it from all sides, and are blameable if we neglect to do it.

Not all anger is sinful. The sight of any high-handed act of oppression, any outrageous act of barbarity, a dastardly blow given to an unoffending delicate wife by a brutal husband, felling her to the ground, will arouse in every honest breast a feeling of fiery indignation. Calmness, tranquillity of spirit would be wickedness, under such circumstances. The feeling of anger flashing through the mind so suddenly that you throw yourself upon the brutal man with the quickness of lightning, is the right feeling for the occasion. It is the fear of man's anger, that is one of the greatest restraints upon men. But it is a dangerous faculty, and unhappily it is almost always leagued with selfishness, and its exercises are much more often sinful than innocent. The Christian needs to be very much on his guard against it. He cannot make it the law of his being, never to be angry, for sometimes the expressions of a righteous indignation will be demanded. Some have fallen into this error and fancied that they were pleasing God by an unchangeable serenity. We are to be angry and sin not. We are to have nothing to do with anger that is selfish.

Men generally are much more occupied with their rights than with their duties; with their own rights than with the rights of others; and they are quick to resent any invasion of what they deem their rights, and betray very little feeling when the rights of others are invaded. This shows that they are not obeying the law, Love thy neighbour as thyself. They are not doing to others as they would have others do to them. They are making a distinction where Christ makes none. Christ has bought up all your rights, in buying you. If a man takes your coat, let him have it; do not get angry; don't quarrel with him; sooner than do that let him have your cloak also. But if you see a man taking the property of some poor widow or orphan, you may justly feel angry at the iniquity and remonstrate as best you may. But is there no iniquity in taking that which was mine? Yes; Christ however is your Master, and he says, leave it with me, I will repay; I know my sheep and they shall never want any good thing.

Paul exercised himself herein always to have a conscience void of offence towards God and towards man. This demanded that he should understand just what is sin and what is not. When he said to the high-priest, God shall smite thee, thou whited wall, he gave expression to a feeling of righteous indignation. The high-priest had commanded him to be smitten, and Paul immediately perceived the outrageous injustice of such a procedure, to himself and the cause of the Gospel; it was treating him as guilty before he was tried. But the moment he learned that it was the high-priest who had given the order, he remembered that there was a precept in Scripture, Thou shalt not speak evil of the ruler of thy people, and immediately apologized. He did not acknowledge that he had done wrong; for when he spoke, he did not know that Ananias was the high-priest.

The Christian needs to be filled with the knowledge of his Lord's will in all wisdom and spiritual understanding. He does not get this all at once. He makes progress in it all his days. But he has a heart thoroughly consecrated to do the Lord's will, and would suffer anything in the world rather than go contrary to it. As in a school the pupil pleases the master by the carefulness with which he studies the lessons of each day, not being blamed for his ignorance of those of to-morrow, so the Christian may maintain his loyalty to Christ intact by doing the whole will of Christ so far as he knows it, and using all diligence to know this well.

WHAT IS TRUTH?

All nations shall come and worship before thee. (Rev. xv. 4.) This song is sung at a time when men have got fairly hold of God's true Gospel, disembarrassed of men's additions, and are beginning to feel the obligation to make it known to all the human family.

The temple of the tabernacle of the testimony in heaven was opened. (5.) The way into the holiest fully revealed. Full light shed upon the privileges of Christ's people.

No man was able to enter into the temple till the seven plagues were fulfilled. (8.) These plagues seem to extend from 1789 to 1848, culminating in the great earthquake by which great Babylon is so shaken.

A noisome and grievous sore upon the men which had the mark of the beast. (xvi. 2.) During the last half and especially the last quarter of the last century, the priests and monks were in France held in almost universal contempt. From

heretics they could have borne this. But it was the French people, under the guidance of writers like Voltaire, Rousseau, Diderot, and the rest of the philosophic league that poured upon them this contempt.

Upon the sea. (3.) The naval battles in the latter part of the 18th century, whereby the French navy was annihilated and British supremacy at sea completely established.

Upon the rivers and fountains of waters. (4.) Where all the great rivers of Europe take their rise; the Rhine, Rhone, Po, Danube; the country where the great Napoleonic battles were won.

For they have shed the blood of saints. (6.) The persecution of the Waldenses and Albigenses was just in this region, centuries before.

Upon the sun; and power was given to scorch men with fire. (8.) Napoleon made Emperor.

Blasphemed the name of God. (9.) The churches of France were opened, the worship of Reason passed away, the priests came back again, but it was the same old worship of the saints and of the Virgin; the Bible was not given to men; the Romish clergy renewed their old arts and recovered a good deal of their old influence.

Upon the seat of the beast. (10.) Upon Rome itself. The Pope was taken captive to France, and though restored continued always dependent upon the Emperor, whose son was designated King of Rome.

Upon the great river Euphrates. (12.) The prophet is discoursing of the judgment on Babylon, *i.e.* Papal Rome. The Euphrates was the river on which Babylon was situated. This represents the drying up of some power on which this Babylon was dependent. The reference can hardly be to Turkey.

Which go forth unto the kings of the earth and of the whole world. (14.) In these verses (12-14) a period of two-fold preparation. Preparation for the word of God, that there may be every facility for the world-wide diffusion of it by the breaking down of political barriers, opening up of remote nations, establishment of communications, steam navigation companies, railways and the like; the P. & O. Co. for instance has had not a little to do with the actual results witnessed. On the other hand, preparation for its adversaries that there may be distinctive exhibition of their hostility. The word for 'going forth' leads us to regard the sphere of the operation of the agency referred to, as beyond the bounds of Romanism. A very subtle and very powerful influence has extended in the last half-century, in Protestant countries, especially England, in favour of Rome. It takes the form of liberalism and relies largely on political measures, not only removing the old restraints, but giving the Romanists public money and national power. In 1845 Maynooth was endowed, and the State lent her aid to an institution for the education of Romish priests. In India, we find the Government subsidizing Romanism, as well as Hinduism and Mahomedism.

I come as a thief. (15.) While these movements proceed, Christ is preparing the way for his manifestation; but the preparation is of a kind that eludes the observation of men.

Armageddon. (16.) Literally, the Mountain of Megiddo. Megiddo was a stream flowing on the east side of Mount Carmel. The reference is to Mount Carmel and to the gathering together of the priests of Baal and to their overthrow when God answered Elijah. There is to be something analogous to this in a day of decision following on the outpouring of these vials.

To give unto her the cup of the wine of the fierceness of his wrath. (19.) The word of God is the fullest expression of God's wrath against the ungodliness of those professing to be his people; this word translated into the vernaculars of men, and given to those who have been kept in ignorance of it, becomes, under the Holy Ghost, a fire and a hammer and a sharp two-edged sword, and a terrible means of inflicting chastisement by the exposure of iniquity.

And every island fled away and the mountains were not found. (20.) This probably indicates the period. It is a time when islands are no longer islands, being placed in instantaneous communication with other lands, by deep-sea cables; and when mountains cease to be mountains, being pierced by railway tunnels.

With whom the kings of the earth have committed fornication, and the inhabitants of the earth made drunk. (xvii. 2.) The Pope has distinct relations with kings, and with peoples. He has concordats and alliances with kings whereby they agree to further his aims on certain conditions; and he acts upon the populations of the different states through the respective clergies of those states. The whole is an unhallowed thing, for Christ has not constituted anybody his Vicar on earth, and the Papal arrangement is a bold setting aside of Christ's own arrangement whereby the believer is brought into direct communication with himself.

These have one mind and shall give their power and strength unto the beast. (13.) Here we have the boasted unity of Rome. One mind but unfortunately not the right mind.

The ten horns, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. (16.) In v. 14 we have the Reformation. After this event, a change takes place in the conduct of the kings towards the Papacy. They enter upon a course of spoliation, seize the ecclesiastical property, refuse to be the servants of the Pope, insist upon having the control of the clergy. In almost every Roman Catholic Country, there is the alliance of Church and State, but the State is master and the Church has to make the best terms she can. The kings have very freely laid their hands upon the treasures of the Church; have shut up conventual establishments; driven out the Jesuits, etc. etc. The last century has witnessed spoliation after spoliation in all Roman Catholic countries. The relations of Church and State are entirely changed, and the former has to pay well for such protection as she receives. But the deadliest injury of all, for it exposes the Church of Rome in her nakedness, is the liberty given to Protestants to preach, teach, print and circulate the Gospel.

God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. (17.) The wonderful thing is that while they thus depress and humble and spoil the Church of Rome, they keep up their alliance with it. God puts it into their hearts to do it, because they received not the love of the truth. See 2 Thess. ii. 8-12, where the work is attributed to Satan. So when David numbered the children of Israel, God is spoken of as the author because he had judicially suffered it to be, and Satan as having presented the temptation. David sinned in not having sought wisdom of the Lord in the matter. These European powers have had abundant opportunities of knowing the truth, but have not embraced it, and so the Lord suffers them to maintain their connexion with Rome, that the same judgment may involve the Papacy and themselves.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—In your Supplement last Saturday, you published as the first of your 'Selections' a paper entitled "The Gospel of Geology." You deserve the thanks of your readers for this, that in it you have given them a sample of what most sterling nonsense some men can write when they endeavour to make Scripture language square with every new scientific theory that crops up.

Query, what does the title mean? I have heard of 'The Testimony of the Rocks,' and that conveys an intelligible idea; but 'The Gospel of Geology,' well, I confess to being so obtuse as not to be able to attach any meaning to the phrase. From the paper it appears that the writer wishes to point out the similarity between certain Scripture terms and certain technical terms in geology; but how his meaning is indicated by the title, 'The Gospel of Geology' it would be puzzling to tell.

In this Gospel of Geology we are told that geology begins with lifelessness and goes on to the living—or at least to what once had life. But how is the inseparable gulf between the lifeless and the living bridged? To this question this gospel furnishes no answer. Perhaps this gospel would profess not to deal with this, but the question still remains, and still will remain, unsolved by secular science.

Geology talks about *æons*, and the word is found in the New Testament. Geology says: "There have been ages and successions. The living creatures characterizing one age existed feebly in the age before. . . . . The weak things of one age have proved prevalent in the next age."

Now for the Gospel of this Geology. "We are now living in a geologic age. . . . . The little weak beginnings of that which is to be the culminant characteristic of the next age are already existing." This is the "æon of man." The next is to be "the æon of the Son of God." "Of these sons of God who shall one day be manifested, Jesus Christ is the firstborn. In this present æon he was a light in darkness. In this cosmos he could not survive the crush and struggle."

And this is the Gospel of Geology! Verily, if Geology have no better gospel than this to tell, it will be far better not to bring the two words *Gospel* and *Geology* together. A fine specimen the above is of the way in which rationalistic preachers, in their eagerness to make Science and Scripture harmonize, can spirit away the voluntary character of Christ's humiliation and atonement. "In this cosmos Christ could not survive the crush and struggle!" I know of nothing worthy of being placed side by side with this but the almost blasphemous words of Robertson of Brighton when he says of Christ that "he approached the whirling wheel of this world's evil, and was torn in pieces!"

I firmly believe that the Bible is God's own word and that this Book is not at variance with the book of Nature. But both must be read aright, and then it will be seen that the lights of both blend together in beautiful harmony. As science advances, it will modify several current expositions of Scripture passages, and in many cases the Bible would cast light on many scientific problems if the students of secular science would only recognize this truth. But it is no less true that it is utter silliness—nay, it is suicidal folly—for Christian teachers to attempt to show the harmony of Scripture and Science by such sentimental, shallow teachings as are embodied in your selected "Gospel of Geology."

OMEGA.

[We do not take the same view of the article in question that our correspondent does. The main idea of it is one with which we have been long familiar. Has our correspondent read Hitchcock's Religion of Geology?—ED. *B. G.*

Epitome of News.

SATURDAY, MAY 17, 1873.

—A correspondent of the *Times of India* says: "A footnote at page 71 of a pamphlet published in 1853—Bombay Briberies, a Tale of the present Charter, by Indus: London"—dealing especially with affairs at Baroda, curiously sustains the sagacity and righteousness of Mr. Justice Bayley's award in the DeGa case.

"The writer quotes *in extenso* a letter of a native inhabitant of Baroda received by the Editor of the (Bombay) *Telegraph* during December 1852. I extract the paragraph upon which the footnote is a commentary:

"Text.—'Sacrifices of goats and sheep are still carried on, at the order of the Guicowar, in order to effect the death of Outram in England,' &c.

"The Editor in his footnote observes: 'Colonel Outram is now in England and will probably laugh at all such incantations, but if he were in Baroda he would not despise them. The trades of enchanters and poisoners are united in the same person: and the drug is freely used for the credit of the enchantment,' &c. So much for *illum.*"

—*Times of India:* "DO FREEMASONS WORSHIP IDOLS?—A correspondent writes to ask if Hindoos who worship idols can become Freemasons. The answer to this will depend upon whether Freemasons worship idols. Presumably they do not, but it may be one of the secrets that Freemasons keep to themselves. The proper person to answer the Hindoo's query is the Grand Master of the Lodge."

—The *Englishman's* military correspondent says:—"Colonel Valentine Baker, brother of the Sir Samuel in whose fate we are just now so painfully interested, has volunteered to proceed to Persia at his own expense and watch the Russian operations from their flank. Lieutenant Gill, of the Engineers, is to be his companion, and there is a talk of Dr. Russell making up the party of adventurers." The *Friend of India* says they are too late.

—*Indian Public Opinion:* "On Thursday morning last, a European named John Weatherley committed suicide at Jullunder. The deceased had been the executor for the Dunbar estate, and some suspicions having arisen as to the realization of the property, the Court, at the solicitation of the heirs at law, interfered, sealed up the houses and property, and named a day for a systematic inquiry. Whether Mr. Weatherley's accounts were straight or not, the circumstance seems to have preyed on his mind, as two days after the

seals of the Court were put on the house he broke into it, took the cord of the upper window-sashes, sat down in the middle of the floor, and having put the end of the cord round his neck leant forward and strangled himself, as it seems, by main force of resolution. An empty brandy-bottle near at hand may account for the determined and peculiar method adopted. When found, signs of life were apparent, but all efforts to resuscitate him were in vain, and he was buried on Friday morning. The unfortunate man is well known about Jullunder, Kangra, and Dhurmsaly, where he was engaged in trade of various kinds. In India, the vicissitudes of his life, from his imprisonment for thrashing a colonel who took away his wife, to his final miserable suicide, have been as remarkable as they have been unhappy. It is to be feared that his transactions as executor of the Dunbar estate will be found to afford ground for the complaints made against him, but that will be defined by the inquiry now going on. Weatherley was one of the famous six hundred who rode into the valley of death at Balaclava."

—*Athenœum:* "An excellent article on 'Controlling Sex in Butterflies' has been contributed to the *American Naturalist* by Mrs. Mary Treat. This lady, having experimented upon large numbers of *Papilio asterias* and other species, concludes that the larvæ, if underfed, are almost sure to develope into males, whilst if freely fed they are equally certain to become females."

This is modern science. A paper on the goodness and wisdom of God shown in the butterfly would be scorned as "goodish."

—The following from *Punch* is, we think, very suggestive: "There are people in the world who esteem it so extremely vulgar to express emotion that if an earthquake were reported to have happened in their neighbourhood they would consider it a proof of their good breeding not to have been moved by it."

Monday, May 19.

—"The case of fabrication of false evidence against three native police officers of the Howrah police, after a protracted hearing of eight days before R. L. Tottenham, Esq., Additional Sessions Judge of the Howrah District, terminated on Wednesday last in the conviction of all the prisoners. The first prisoner, Inspector Neemchund, was sentenced to six years' imprisonment, and the other two, Koylas Doss and Tarachund, were sentenced, the former to nine years' and the latter to three years' imprisonment.

—*Bombay Gazette:* "A tramway on a large scale, intended to carry heavy quarry-stones for building the Toolsee dam, is very different from the tramway toy exhibited by W. Nicol and Co. at the Bombay Exhibition.

"The main line of the tramway is half a mile long divided into spans of 100 feet. It is supported on tressels whose height varies from ten to upwards of sixty feet above the ground. For three-fourths of its length the line is tolerably level; the last and highest portion, that nearest the dam, goes up at a sharp rise. The two highest tressels of sixty feet each are placed on each side of a steep nullah near the dam.

"The wire itself travels and carries the boxes with it, and is set in motion by steam power. A siding is being now fixed at the quarry end at right angles to the main line, for the purpose of taking the stone from the quarry, which is upwards of four hundred feet long, and so preventing a waste of labour in carrying the stones by hand a long distance to the tramway."

—"The German barque *Jeverland* and the Swedish barque *John Ericsson* have been wrecked at Akyab. The crews of both vessels were saved."

—It is stated that "no less than five men were hanged on Friday morning at Trichinopoly,—the largest number known to have been executed on one day at that station for a long time. The men had been convicted, at the last criminal sessions, of having murdered a merchant at a village named Rajindraputnum by waylaying him and falling upon him in a most savage manner."

—Wreck of the *Atlantic;* Down in a diving-bell: "The place where I have descended is where the ship parted, and a sectional view of the hull and cargo is obtained. The forward hatch is open and I peer down the hold. Oh, what a spectacle is presented! The cargo has broken bulk, and lies heaped up in a confused mass; bodies of men and women, bruised and torn, were jammed among the cases and crates. It is a horrible sight to look upon, and the magnifying powers of orbs through which I gaze upon it renders it all the more horrible. Fishes swim in and out among the bodies and boxes, feasting upon the bodies of the dead. If the sight in the hold among the cargo was horrible, the one that now met my gaze was ten times more so. There, lying in an immense heap, were a hundred and more bodies. They looked for all the world as if they were alive, with arms dislocated, eyes staring wildly, faces grinning as if it were at you, and moving backward and forward with the undercurrent. Some were dressed, many were half-nude. Children were clinging to their mothers, and stout men were clasping their wives, and seeming as if they met their fate with calm resignation. No description of the bodies brought to the surface could convey an idea of the horrid sight in that cabin. I close my eyes and motion to my conductor to leave. I have seen enough of that charnel-house, the recollection of which will never fade."

—*Friend of India:* "Some idea of the money market of London, and the effect of even a slight alteration in prices, may be formed from these figures. The nominal value of the various classes of securities quoted in the Stock Exchange Daily List may be estimated at, at least, 3,866,000,000*l.*; and indeed this huge amount is less than the reality. A variation of one-eighth per cent. all round would make a difference in their aggregate value of more than 4,800,000*l.*"

—"A European merchant, Mr. Spearman, was murdered in Bali, Netherlands India, by a Chinese debtor and two others. The three criminals were, after the trial and sentence, kissed by the hangman at the scene of their crime, in the presence of the Assistant Resident and an immense crowd. Had their victim been a common Balinese they might have made use of their right to buy themselves off from death, but as a European was concerned they could not do so. Under the law of Netherlands India a European classes with a Kshatriya or a Brahmin (members of the two highest castes): the blood of these can be atoned for by blood alone!"

—"The oldest foreign missionary now living in active service is supposed to be Rev. John Ross, of the Free Church of Scotland, whose field is in South Africa. He has completed the fiftieth year of his work, and in celebration of the event the Scotch Foreign Mission Committee have resolved to send out to him a handsome donation to enable his native congregation to build a new house of worship for their use."

—"In future, paper will take the place of *cadjan*, dried cocoanut-leaf, in the Travancore Government offices. From the iron *stylus* to the modern pen will be a great stretch to the poor clerks."

—*Friend of India:* "The Government of India have ascertained that the Red Sea slave-trade is of an exceptionally revolting nature. Nine-tenths of the unfortunate victims are recruited from the southern frontiers of Abyssinia, where an incessant series of border-quarrels affords a plentiful harvest to the kidnapper. As a rule, only children are thought worth capturing in these forays, and as the independent spirit of the Galla race renders them unfit for menial service the males are immediately emasculated and disposed of to the slave-merchants. The slaves are usually brought to Massowa by way of Matemina, where there is annually held a large 'rakeek,' or market, whilst Zaila is the principal emporium for those brought from the Eastern Gallas through Shoa. The French Vice-Consul at Massowa, and the Christian Munzinger Bey, the Governor of Massowa, are powerless to stop the iniquity. There, as at other places where this illicit traffic flourishes, legitimate trade is almost at a stand-still."

—The same: "It is not too much to say that the most powerful forces of Mahomedanism, as a creed and as a life, are directed to the support of the slave-trade and of slavery as the only means of feeding the innate sensuality of that system, which its founder so powerfully recommended by his example, and so emphatically justified by his alleged revelations.

"We cannot write in these columns with the plainness that the question demands, but we would ask any impartial reader, whether Christian or Mahomedan, to contrast on this subject the statements of Sir William Muir, and of Syed Ameer Ali, M.A., LL.B., the latest Mussulman biographer of Mahomed. If the former is earnest in his exposure of the sexual element of Islam in its relation to slavery, the latter is shameless in his defence of all that the Christian scholar so sadly holds up to reprobation. If the former is straightforward in his narration of facts, and impregnable in the evidence which he draws from the Suras of the Koran in support of his statements, the latter hides under an affectation of catholicity and charity much historical truth and no little moral principle. Here we, Englishmen in England and India, are dealing with the most horrible iniquity of our day, the supply of from thirty to forty thousand African slaves annually, accompanied by the butchery of as many more, to meet the lust of the Mahomedans of Asia, which their teacher has legalized. Yet the latest biographer of that teacher tells Englishmen ignorant of the East that he did more to put down sensuality and abolish slavery than any reformer who ever claimed inspiration! The many wives of Mahomed, after the death of the first, Khadijah, and all the blasphemous revelations which regulated and justified his relations with them, are explained away in a style that Froude might envy when dealing with the very secular Henry VIII. Mahomed's polygamous intercourse, more vulgar and disgusting, as solemnly described in the Koran, than that of Brigham Young or the worst Mormon, was a political necessity, as in the marriage of the child Ayesha at seven; or a benevolent condescension to the poor, as in the case of some widows; or a kindness to an ill-mated couple, as in that of Zainab, the daughter of his adopted son."

Tuesday, May 20.

—*Lucknow Witness:* "On Tuesday last the annual *melá* in honour of Hanumán, or Mahá Bír, as he is more commonly called on this occasion, took place at a temple about three miles from Lucknow, on the opposite side of the Goomtee. For several days previous to the *melá*, scores and hundreds of men and boys could be seen on all the roads leading to the place, literally measuring their way to the temple, by prostrating themselves flat on their faces and making a mark in the dust as far in front of the head as the right hand could reach. The devotee then rolls over, and rising up walks up to the mark he has made, and again prostrates himself as before. This exercise, continued as it is in the hot sun and on the burning roads, is exceedingly exhausting to the poor wretches who engage in it, and it is a pitiable sight to see a mother walking beside her son, fanning him constantly, keeping water at hand to refresh him, and cheering him on when ready to faint with exhaustion. We suppose we must not call this heathenism, and it would probably be set down as bigotry in us if we called it idolatry; but, leaving Young India and its allies to settle names, we must say that we have never seen a more humiliating and degrading spectacle than is annually exhibited at this *melá*. To see a human being, intelligent, spiritual, and immortal, rolling for miles through the dust in order to offer homage to the image of a monkey, is a spectacle which ought to make even heathenism itself ashamed. But we look in vain for a trace of shame or grief upon any countenance. Baboos and Moonshees with English education, and occupying respectable positions, may be seen driving to the *melá* ostensibly to see the crowd, but really to worship at the shrine of a fabled monkey. Some may not do this, but many do. We pity these educated men more, but respect them less, than the poor wretches who wallow through dirt and dust to fulfil their vows to an imaginary deity. A Hindoo who does not openly, and bravely, and consistently take his stand against a custom like this, a custom which degrades the Hindoo name and degrades the whole Hindoo community, ought not to object, and has no right to object, to being called a heathen."

—"Government has done much to check the spread of small-pox, but we think much more rigorous and thorough measures should be adopted than any heretofore tried in India. There seems to be no effort whatever made to enforce the seclusion of patients, and any one compelled to pass through the lanes of Lucknow may see children out of doors with bodies covered with half-healed pustules. The lamented Mr. Handford lost his life by coming in contact with a boy in this condition, while inspecting a Native school. The other morning a friend almost jostled against a man covered with this contagious eruption, while walking on one of the most public roads in the station. A lady engaged in Zenana Mission work recently met with four cases of small-pox in a single morning, no one having thought it worth while to warn her not to enter the houses where the contagion was. A local quarantine should be established over every house where the disease prevails, strangers being forbidden to enter, and the sick forbidden to leave until discharged by a medical certificate. Vaccination should be enforced much more rigorously than at present. We

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heard a week ago of two European children dying with this disease, neither of whom had been vaccinated, although the younger was three years old. A little more vigour on the part of the proper authorities would no doubt result most favourably in checking the spread of this perennial scourge."

Wednesday, May 21.

—*Pall Mall Budget* on Captain Sulivan's "Dhow-Chasing in Zanzibar Waters:" "The book is full of harrowing details as to the sufferings of the slaves in transit. It may be questionable which are the more fortunate—those who succumb or are slaughtered while being marched from their homes in the interior to the nearest port of embarkation, or those others who survive to be delivered at their destination, where their treatment may possibly be tolerable. But there can be no question whatever as to the torments undergone in transit. We used to hear a great deal of the horrors of the middle passage between Western Africa and the American coast. The slaves from the Niger and Brass and Bonny rivers died of heat, stench, disease, and overcrowding, but at least they were generally fairly fed. It would appear that in the Eastern trade anything like adequate victualling is unheard of. Nothing proves it more than the fact that the slave-dhows habitually make certain points on the coast to replenish their scanty provision, at the risk of falling into the clutches of our cruisers, while their safety would be to strike a straight line for Ras-el-hed and the entrance of the Persian Gulf. Captain Sulivan gives pictures, taken from the life, of the emaciated wretches they took out of their prizes—pictures more telling than the descriptions, which are vivid enough in their frank simplicity. The overcrowding is fearful, and if some of the victims survive it, it only proves what human nature can endure. In these confined dhows they are sometimes packed away on three successive decks, the one rising above the other. It is quite impossible for the unhappy wretches to stand upright; and on one occasion Captain Sulivan delivered a lot of wretched women who had been shipped for the voyage of thirty or forty days with nothing whatever between them and the stones that formed the ballast of the vessel. The slave-merchants will rather hazard death than run the risk of capture and the certain condemnation of their vessel. When the wind is in a particular quarter they are aware that, with the peculiar rig of the dhows, escape is impossible, and accordingly they beach the ship through the breakers. Being ready, of course, to launch their boats or take to the surf, they can generally save themselves, and occasionally they rescue some of their living freight, although the proportion is usually very small. Or if they see the steam of a vessel at sea, Captain Sulivan assures us, it is by no means unfrequent to cut the throats of the slaves and cast them overboard, that the cruiser may find no *pièces de conviction* on board the dhow to condemn her."

—*Indian Statesman:* "An important preliminary meeting was held in the vestry of the Cathedral yesterday afternoon, at the invitation of Archdeacon Leigh-Lye, to consider what steps should be taken to relieve the destitute European poor of the community. Besides the Archdeacon there were present the Rev. Mr. Weatherhead, the Municipal Commissioner, the Commissioner of Police, the Health Officer and Coroner, the Deputy Coroner, Captain Henry, Mr. Ryan, and three or four other gentlemen. A sub-committee, consisting of the Archdeacon, the Commissioner of Police, Mr. Blaney, and Mr. Summers, was appointed to report upon the applicability of the rules of the Madras Friend-in-Need Society to the circumstances of the Bombay community, and the measures they may recommend to the Provisional Committee, which will meet again on Tuesday the 3rd June. It is gratifying to find that the distress in the island is at last leading to action."

—*Deccan Herald:* "We are glad to learn that Mr. Thomas Candy Mitchell, son of the late Rev. James Mitchell and of the able Lady Superintendent, Poona Normal School, has passed the entrance examination for the Indian Civil Service. There are many at the station, who like ourselves remember Mr. James Mitchell with warm esteem and affection, that will rejoice to hear of his son's success. At the present time, when there are so few appointments and so many competitors, it is no small matter to win such a prize as the reward of exceptional talent and great industry and application. We shall watch Mr. Mitchell's career with great interest, and we earnestly hope he may do honour to his birthplace, Poona."

—Baroda correspondent of the *Indian Statesman*, May 17: "The heat is most oppressive, the thermometer at 5 P. M. for the past three days being at 102 degrees; but I am happy to say that the health of the inhabitants of camp and city is good.

"The Rev. Mr. Taylor, of Borsud, held his second prayer-meeting at the Residency on the 16th inst. I am glad to say there was a large attendance, in fact the room was full. Mr. Taylor makes it his business to visit all the Christians at Baroda; this is the reason he has such a large congregation. I would advise the Protestant minister to follow his example; if he did, so many seats would not be empty on a Sunday." Protestant is here a mistake for Episcopal, we presume.

—*Indian Statesman:* "The attempt to civilize the Thug prisoners in the Lahore School of Industry seems to be wholly a success. Under Dr. Lethbridge, the late Superintendent, they made great progress in tent-making, and so facile have they become in this craft that the proceeds of their work paid the expense of the institution and left a slight balance over. There are in all 112 Thugs in the school, 22 of whom are approvers, 26 women, 33 boys, and 31 girls. The children are taught reading and writing a couple of hours each day; and there seems reason to hope that the hereditary taste for crime will be obliterated from the younger generation."

—*Indian Mirror:* "One of the Missionaries in India writes to the *Northern Christian Advocate* of Syracuse to say that a Christian gentleman in this country (Col. Gowan) has recently volunteered to endow a scholarship in our seminary, giving it the name of two Hindus who rescued him during the Sepoy mutiny; it is called the 'Gunga Rham and Beekha Singh' scholarship."

—"The extraordinary statement that in this country religious men make more money than lawyers and medical men is reiterated in this year's Income-Tax Report. Only 55 lawyers and 10 doctors, we are told, have incomes exceeding Rs. 10,000. Can this be true? If the minister's trade is really so lucrative, why do not all people take to it with avidity in preference to other professions? Perhaps the truth is that religious men, above all others, care to send in trustworthy returns."

Thursday, May 22.

—Rajcote correspondent of the *Bombay Gazette:* "One of the sons of the Chief of Wadalee appears to be implicated in a case of dacoity, and is in consequance to be put on trial. His father went to the public prosecutor, Mr. B. Nenoomul, and offered to pay him something handsome if he would refrain from pressing the case against his son. On receiving this offer Mr. Nenoomul at once reported it to Captain Scott, who suggested to him to lay a criminal information before the Political Assistant, S. D. This was done, and resulted in the conviction of the Wadalee Chief, who was sentenced to undergo three months' rigorous imprisonment and pay a fine of Rs. 100. After sentence was passed, he was, as is usual, fettered and placed in custody under Jemadar Syud Ulvee, but on the following day the Jemadar thought proper to relieve him of the fetters, probably because he happens to be a 7th class chief. It is a pity to see a person in the position of a petty Chief herded with criminals of the worst stamp, but, the law being no respecter of persons, there was no other alternative. I cannot help remarking, however, that offering bribes appears to be in a manner a common thing in the province, and everybody is not Mr. Nenoomull, who, I may remark, has set a very good example which, it behoves some of our petty native officials to follow."

—*Bombay Gazette:* "The Rana of Porebunder has, we hear, been fined in the sum of Rs. 500 for permitting gross irregularities to prevail in the administration of his State, for which he was very properly held personally responsible. The Rana, it will be remembered, was reduced from the 1st to the 3rd class of chiefs some five years ago for having abused the extensive power with which as 1st class chief he was vested, but that does not appear to have made much impression upon him."

—The *Indian Statesman* gives a "somewhat striking passage" from the *Dead Church and the Living World*, one of the latest publications of the age, of which this is the concluding sentence. "The newspaper, the daily Bible of England, carries its healthful Gospel to almost every home, workshop, and place of business in the land, speaking with masculine power, genuine tenderness, and cosmopolitan spirit of the realities of life."

Friday, May 23.

—*Home News:* May 2nd. The news from Spain is again far from satisfactory. Victories by the Carlists, and indefinite attacks by the military, continue to occur daily. By this morning's telegrams we learn that a Carlist chief has destroyed the telegraph wires and burnt a railway station on the Tarragona and Lerida line, by means of petroleum, after stopping the Madrid mail train and compelling the driver to disable his engine. At Berga a Carlist is said to have been taken out of prison and shot by volunteers. Some of the members of the band of Savalls have surrendered to General Velarde, who granted them an unconditional amnesty. Quietness has, however, been restored in Madrid.

Although the Pope is said to be better, steps are being taken in the Vatican for the election of his successor.

It is announced from the Hague that the Dutch Government is taking energetic steps to send military reinforcements to their East Indian possessions.

The American troops have met with fresh reverses at the hands of the Modoc Indians, who have retreated to other lava-formations, from the recesses and secret passages in which they can attack their invaders with impunity. The Americans have lost about eighteen men, and have had over twenty wounded, in an ambuscade by the Indians.

—*Times of India:* "Cholera, of a virulent type, has broken out in Cawnpore, and in Lucknow small-pox has made its appearance."

—"We have to report the loss of another vessel. The barque *Bella Maria*, Captain Williams, bound to Bombay with coals for the G. I. P. Railway, was totally lost on Rodrique Island on February 11th."

—"*Madras Times:* "A correspondent at Tanjore sends us the following:—

"It is now more than nine years and a quarter since the grave closed over one of the most remarkable men India has yet produced. The late Vadanayagam Shastriar, or, as he was generally called, 'the great Evangelical Poet of Tanjore,' died on the 24th January 1864, and a monument, erected in Saint Peter's Cemetery at Tanjore, marks his last resting-place. A native of Tinnevelly, he came to Tanjore, where he was the pupil of Father Schwartz. As a Christian he was most exemplary; in his knowledge of Scripture he had no equal among his countrymen; and as a poet his name will be had in remembrance 'as long as this orb revolves.' He was the author of 120 original works in poetry. He died at the ripe old age of 92, leaving a widow and several children. In the beginning of March last his widow followed him to the grave; and now another member of his family has been called to her last resting-place. The deceased lady, Gnanatheeba Ammal, was the daughter of the late poet, and possessed all her father's intelligence and his zeal for the cause of Christianity. Like him also she possessed a thorough knowledge of Scripture, and a taste for composing poetry. She could read and write English remarkably well, and translated from English into Tamil Pike's Early Piety and a portion of Fox's Book of Martyrs. Her whole life, like her father's, was spent in preaching to the heathen. She was born on the 22nd May 1811 and died on the 8th instant, so that she was 62 years old at the time of her death. On the 8th January 1872 she left Tanjore on a tour of evangelistic work. At Puducottah she held suddurs, or prayer-meetings, and received from the Rajah several shawls of value for herself and those who accompanied her. After visiting one or two other places she went to Jaffna, where she preached for about six months. The Rev. Mr. Hastings, of the American Mission, and the Rev. Mr. Good, of the Church of England, sympathised much with her in her work. The Bishop of Colombo, accompanied by Mrs. Jermyn, also attended her preaching. She then proceeded to Trincomalee, where she remained twenty-five days, and after that went to Kandy, in December 1872. Towards the end of January of the present year, she proceeded to Colombo on her mission to the heathen, and here also the Bishop of Colombo encouraged her in her good work by his presence. She was about this time taken ill, and, on the 19th April a telegram was received at Tanjore announcing her serious illness. She died 8th May."

—*Times:* "Pius IX., after surviving prophecies, prophets, epochs, periods, temporalities, kingdoms,

and empires, near a hundred of his own Cardinals, and a good many possible successors, is in that state of health which expresses itself by conflicting telegrams, messages hastily sent to and fro, warnings, and preparations. The news to-day is again better; but, if there are hopes that the end is still at a distance, the contingency has been brought too close for Europe not to begin seriously to calculate its consequences. The fears and hopes are about equally balanced. Many things which cannot be done to-day will be possible and likely when the obstacle of a great and cherished name is removed. The name and character of the man stand for something, and, as the Italians themselves are the most anxious in the matter, as well as the most concerned, we may perhaps be on the eve of a moral as well as a personal change. But if we consider the man himself we cannot but conclude that the range of alteration has long since been reduced to narrow limits. Pius IX. has done all that devotees could dream, and suffered all that the world could accomplish. He has achieved an absolute dominion over the human intelligence and lost every inch of his temporal power. Indoor the whole universe is at his feet, but he cannot look out of his windows without seeing a world in arms against him.

"But while Pius IX. has been reigning over the whole world, issuing commissions and edicts to the very ends of the earth, and summoning councils to the foot of his throne, the whole world has been rapidly changing in the contrary direction. Indeed, the louder he has called the further have nations gone from him; and the more energetic his sway the more desperate the resistance. It must be said, too, that the stars have fought against him, and, unless Pius IX. has pulled his own house down over his head, it is Heaven's doom and deed. We may concede—we may even be well content—that he still holds and rules the most impulsive, the most imaginative, and the most sentimental races of the civilized world; and that he is himself admirably adapted for that empire over souls. It is best that they who cannot govern themselves, and who are singularly averse from all reasonable government, should find somebody to govern them on their own terms. We envy the Pope his Irish, French, or Peninsular subjects as little as we envy them their infallible guide."

—*Englishman:* "The deaths from small-pox during the week ended the 19th of April still continue very numerous in the Punjab, and the Sanitary Commissioner remarks that small-pox has assumed the proportions of a very destructive epidemic in Dehli, Bhadurgarh, Bhiwani, Firozpur, Batala, and Amritsar. The death-rates of the principal towns were as follow: Delhi, 65; Amritsar, 36; Lahor, 24; Multan, 20; Gujarnwala, 21; Pind Dadan Khan, 30; Rawalpindi, 19; Peshawar, 37; and Dera Ismail Khan, 8 per mille. The death-rate of London for the year 1872 was 21·4 per thousand."

—Deaths in Bombay last week—323.

Selections.

CHRISTIAN WOMEN AND CHRISTIAN WORK.

A very noticeable change has taken place during the last thirty years, as to the work which Christian women may do. The Crimean war drew out Miss Nightingale, and gave historical reputation to a movement already organized, to raise the cure of the sick into a skilled and Christian profession, in which even ladies of the highest refinement and education might find employment. How many hearts have been touched by the words and example of Miss Nightingale none can tell, but there is no doubt that a new era has commenced for Christian women in that special work with which her honoured name will ever be associated. And she herself looks back to the famous Deaconesses' Institution of the German pastor Fliedner as the seed-bed to which she owes many of her best ideas and methods. How affluently the life of a Christian lady of suitable gifts devoted to the care of the sick blooms out in the ripest and most beauteous virtues of the Christian character may be seen in the charming and most instructive biography of Miss Agnes E. Jones, recently published. This lady, whom Miss Nightingale calls "attractive and rich, young and witty," died amidst her labours in the workhouse infirmary at Liverpool. She was one of Miss Nightingale's pupils, and worthy of her. Many more in Great Britain, in Germany, and in America are following these bright examples. It has been the blemish and weakness of Protestantism to have been so slow in seeing the special qualifications of not a few Christian women for the care of the sick, and the mighty power which the Romish Church has wielded through her ecclesiastical sisterhoods. Nothing, however, is so likely to check and spoil this new and beneficent movement in Protestant Churches as any attempt to deck out our Protestant sisterhoods with names and badges that smell of Rome.

The question will yet arise in every Church, whether more cannot be done by women even in the inner work of the Church. As to what women may do in the professions, they will settle that question themselves. The men may write and talk as they please, but where women display special qualifications for any work in which they need not unsex themselves they have only to do it well, and they will be listened to and even commended. That women may study medicine and practise as physicians among their own sex is contrary to all the academic and social proprieties, but when the ladies have proved that they can be doctors and yet ladies still, opposition dies away, and calumny howls itself into silence.

This whole great movement as to woman's work in art and in science will serve the cause of Christ in waking up Christian women to review their gifts, and seek out some Christian work suited to their exercise. A great many Christian men and women who now stay at home to coddle and be coddled would forget half their aches and pains, and all their doubts and fears, if they were at work for Christ. A great many folk who now expect to be helped to heaven on crutches by interminable pastoral visitations might walk there cheerily, and help others to walk there too, if they would patiently and lovingly begin to give away all the grace they get, as a candle gives away all its light and yet shines on with undiminished lustre. Methodism may be said to have begun with pious women, for John Wesley's mother was really the first Methodist, and if good Barbara Heck had not preached to the preachers there might have been no Methodism in America to-day. Our obligations are vast indeed, as a Church, to Mrs. Fletcher and to Mrs. Rogers, to Lady Maxwell, and to hundreds of other like-minded Christian women from the high and from the lowly; for in the story of that great revival of the 18th century the Dairyman's Daughter has a place of honour as well as Lady Huntingdon.

Nor can it be considered that the question of women as preachers is definitely closed and settled. The ground taken by Mr. Wesley and the early Methodists is more than ever apparent to be the safe ground. If a Christian woman has a call to preach the Gospel, especially to mixed congregations, it must be considered as an extraordinary call, and dealt with on its own merits. Nothing is easier than for a woman to look unwomanly in public exercises. Nothing is easier to the scoffer than to sketch a hideous picture of the woman-preacher, growing red in the face, and hammering the Bible just as any poor humdrum of the male sex may do when he is short of matter. Nor can any Christian help wincing under these light but poisoned shafts, especially if our female evangelist is known to have left a home in disorder, from which neglected children with frowzy heads and ragged heels wander away to improve their manners and study alluvial deposits in the nearest gutter. And yet for all our prejudices God every now and then raises up Christian women whose wisdom, sanctity, and eloquence enable them to occupy the most conspicuous positions, to the glory of His name and the salvation of many souls. Such an instance is recorded in the memoirs of a Christian lady who died in Bath less than a year ago, and whose name, though scarcely known out here, is cherished with no common veneration in many parts of the western and midland counties of England. Mrs. Geraldine Dening was her name, and her biography by her friend Mrs. Grattan Guinness, with an introduction by the Rector of St. Mary-le-port, Bristol, tells the story of a short but remarkable life. For ten years she was a preacher of the Gospel, first in some of the lanes of Bath, then in halls and chapels of the various denominations wherever an opportunity offered. She was an attached member of the Church of England, and found considerable encouragement from some of its clergy. Her success in soul-saving was remarkable; her popularity unbounded; her modesty, humility, and prudence were exemplary; her aptitude and ability as a preacher considerable. At four o'clock in a gusty March morning the artizans of Plymouth dockyard and their wives would gather by thousands to hear her. Her very calmly written biography speaks repeatedly of congregations of 5,000 and upwards grouped around her. She was carried to her burial at the age of thirty-one with such mourning as would have befitted the burial of a princess. Such a career is exceptional and full of difficulties. Yet this young lady overcame them. She was one of the most popular preachers in England in those localities which she visited; and yet in dress, in manners, in all her bearing she was a lady still. Had she devoted her winsome English face, her melodious voice, and her influence over multitudes to the opera, few would have been offended. She might have stood on a stage and sung nonsense for twenty years, and been the idol of the hour. But she consecrated her rare womanly gifts to higher uses, and we can only say that the same Lord who has made the rule that women should not be preachers made it intending that when He pleased there should be exceptions.—*Christian Advocate*, Sydney.

Miscellany.

—The Baptists in Sweden have increased in 20 years from one believer to 8807 members of 200 churches.

—Dr. Channing on the Supernatural: I maintain that miracles are most appropriate proofs of a religion which announces the elevation of man to spiritual perfection. For what are miracles? They are the acts and manifestations of a spiritual power in the universe superior to the powers and laws of matter. And on the existence of a such a power the triumph of our own spiritual nature over death and material influences must depend. The miracles of Christianity, so far from shocking me, approve themselves at once to my intellect and my heart. They seem to me among the most reasonable as well as important events in human history. I prize them, not because they satisfy the passion for the wonderful,—though this principle is one of the noble indications of our nature, but I prize them as discovering, in a way which all can comprehend, that there is some real Being mightier than Nature; that there is a mind which *can*, if it *will*, suspend or reverse the regular operations of the material world; that, of consequence, the power of death is not supreme, and that the mind may ascend to a perfection which Nature cannot give. Christianity in its miracles and doctrines is the very charter and pledge which I need of this elevation of the human soul. And on this account I recognize it as the glorious gospel of the blessed God, or as a religion making sure to its sincere disciples the most magnificent good which even Omnipotence can bestow.

—The following items are from the *Day of Rest*; A letter appears in the "Paris XIXe Siècle" (M. About's journal), under a well-known signature, in which it is stated that Bishop Strossmayer has not recognized the dogma of Infallibility. The writer says:—"It is not true that Mgr. Strossmayer has recognized the dogma of Infallibility, as is periodically announced by the 'Agence' Havas, which lends itself too easily to the pious frauds so familiar to the Ultramontanes. Not only has that eminent prelate neither promulgated himself, nor allowed to be promulgated, in any of the numerous parishes of his important diocese the decree of the 18th of July 1870, but it may be affirmed with certainty that during his lifetime the new dogma will never be recognized there. All that can be said is, that during his journey to Rome and upon the reiterated entreaties, and almost supplications, of Pius IX., he has allowed the Bull *Pastor Æternus* to be inserted in one of the religious journals of his diocese.

—The Wesleyans report a membership of 689 in Italy, and 586 scholars in schools. The number of communicants in the Italian Free Chnrches is not far from 1,000; in the Waldensian Churches a little less than 2,000. The Baptists number less than the Wesleyans; hence the entire number of communicants in evangelical churches falls short of 4,000. The hearers of the gospel are twice as many. These figures represent the entire Protestant population outside of the Waldensian valleys.

—A few months ago there died in Mexico a most remarkable man, Señor Aguas. He might be termed the Hyacinthe of that country. Originally a priest of the Romish Church, and of the Dominican Order, he was at the same time rector of Atycapotyalco, a place on the outskirts of the city, and the most respected and popular preacher in the great

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cathedral of Mexico. About four years since, while rector of Atycapotyalco, he began an earnest refutation of Protestantism, and with such success as to bring some Protestants back to Rôme. At that time he only studied the doctrines of Protestantism in the forms given by Romanists. The prayerful reading of Holy Scripture led him to the Light of Life, a crucified Saviour, and secured to him a peace of mind which he had never realized before. His own words were: "This peace, a sure testimony of my salvation, I found in the Holy Bible. I never had it when I was a Romanist. Then I was always full of fears and anxieties, this trouble of soul at times forcing me into the practice of the most rigid austerities. You will remember that when I was a student I gave myself up to hard work and the most complete asceticism. I imprisoned myself in the college for nearly three years, never going out into the streets but at the three Easter festivals, when I was compelled to do so. You will remember how I shrank from taking priest's orders; how I feared to take upon me such an awful responsibility; how I had to be dragged, as it were, into Holy Orders by my confessors. You will remember how often, and with deepest humility, I came to the confessional, and even to your feet, seeking pardon for my faults and peace for my soul. But this peace always fled from me. I never had it, and never should have found it had not the Lord taken compassion on me, snatching me, as He did, from the error and idolatry of Romanism. Thanks; my God, to Thee for this unspeakable favour! Yes, my brother, there came a moment when my conscience said; 'Now you ought no longer to say mass; now you ought no longer to go to confession:' and from that day my feet have never trod the floor of a Romish Church."

He thus writes to a friend who remonstrated with him at the time of the change: "Those who have long known me will testify to my honour as a man, and I hope that my old friends will do me the justice of believing that no ignoble motive has led me to this step, but a profound conviction that God commands, and I must obey. While in the Romish Church prospects of promotion lay clearly before me, and my place among the clergy was not the lowest. I tender to my companions and brethren my deepest thanks for past acts of kindness, and if I separate from them, all I can say is that God commands it."

It seemed a melancholy event that, in the prime of life and intellect (for he was only fifty-five), and in the midst of increasing influence, this truly apostolic man should be so suddenly called away. Hundreds of Romanists crowded the church of San Francisco, where the body lay in public, listened attentively to the beautiful funeral service which was held in the church on the Sunday morning, followed the hearse, and gathered round the grave in the American cemetery, and listened attentively to several addresses delivered by members of Señor Aguas' church. May his influence long be felt for good!

TELEGRAPHIC NEWS.

London, May 16th: It is reported that there is a *Levée en masse* at Khiva, and that each man has been provided with a horse, gun, and sabre.—The insolvencies in Vienna number three hundred.—Panics have arisen in Odessa and Constantinople, and general uneasiness prevails concerning monetary affairs.—The health of the Pope is better.

Paris, 16th: A number of Orleanists and Legitimists have agreed to attempt the overthrow of M. Thiers and to nominate the Duke d'Aumale as President. M. Rochefoucauld has gone to Vienna to request the Count de Chambord to authorize his nomination.—The National Assembly will resume its sittings on Monday. The resignations of MM. Goulard and Simon have been accepted.—In a speech made by M. Gambetta yesterday he denounced Monarchical conspiracies, and urged the immediate proclamation of a definitive Republic.

17th: M. Casimir Perier succeeds M. Goulard.

Florence, 17th: The Italian Chamber, after a week's debate, has adopted the chief clauses of the Bill suppressing religious bodies in Rome, and granting the Pope an annuity for the maintenance of the Superiors of Orders.

London, 17th: In the Commons last night Mr. Miall's motion was rejected by 356 votes against 61. Mr. Gladstone declared that the majority of the country was against it.—The *Home News* states that knighthood is to be conferred on Mr. William Arbuthnot, and Mr. George Campbell, the Lieutenant-Governor of Bengal.—The Tichborne trial is progressing slowly.

18th: A telegram received at the Foreign Office confirms Sir Samuel Baker's safety. Reinforcements reached him on the 15th of March.

Paris, 18th: The Ministry has been reconstructed. Four new Ministers have been elected, all belonging to the Left Centre. The Monarchists are strongly dissatisfied, and have resolved to move a want of confidence immediately.

London, 19th: A serious wages difficulty has arisen in the Cleveland iron district, involving the whole of the iron trade in the north of England. 7,000 men have been locked out.—The *Daily Telegraph* reports from Tiflis, under date of 17th instant, the news of the fall of Khiva and of the Khan being made prisoner.—The *Times* correspondent at Berlin telegraphs that the St. Petersburg journals are preparing their readers for serious events in Turkey; asserting that the Ottoman misgovernment has reached its culminating point, and it is expected that coming troubles will compel Russia to vindicate her interests.—The Shah has arrived at Zaritzu, the first station on the Russian Railway.—Don Carlos announces his intention to assume the command of his followers.

20th: Petersburg telegrams contradict the fall of Khiva.—The Shah has arrived at Moscow, where he was splendidly received.

Versailles, 20th: The Conservatives have presented a motion demanding a firm conservative Cabinet, and asking for explanation respecting the crisis. Government have presented constitutional bills.—Unimportant divisions show that the parties are evenly balanced, and that the Conservatives are disciplined and resolute.—A radical motion for a dissolution of the Assembly has been shelved.—The Conservatives yesterday refused to allow the reading of the constitutional bills.—It is asserted that France intends to pay Germany the next half-milliard in gold from the Bank of France.—The title of Serene Highness has been conferred on the Khan of Khokand.—*Obituary:* General Sir John Rowland Smith.

21st: M. Buffet has been re-elected President of the National Assembly by 359 votes against 289 for M. Martel.—The discussion on the interpellation of the Conservatives has been fixed for Friday next; 319 Deputies' signatures have been received. The situation is causing anxiety. The Republican press condemn the Constitutional Bill.

London, 21st: At the Tichborne trial one Señora Hayley has identified the claimant as Arthur Orton.—The new French Minister for Education is M. Waddington, who was educated at Cambridge in 1848, and was captain of the Trinity boat.—The Orenburg detachment arrived on 30th April at Kaskadjul, on the north-west shore of the Sea of Aral. The Mangislak column reached Bishakti on the 1st instant.

Paris, 21st: The Bonapartists have declared against the candidature of the Duc d'Aumale.—M. Martel, the Thierist candidate for the Vice-Presidentship of the National Assembly, has been elected after a severe struggle; M. Thiers' party have only a majority of thirty.—The French Atlantic main cable has been repaired.

London, 22nd: At the Tichborne trial yesterday, Australian witnesses declared that the Claimant is Arthur Orton.—Telegrams from Spain state that the Carlists have captured Sanahuja and shot sixteen prisoners.

Rome, 22nd: The Cardinals have met to consider the course to be adopted in the event of the Pope's death.

PASSENGERS SAILED.

Per Str. *Gladys, May 17th:*

For Trieste.—Mr. Cowasjee Shapoorjee Metha; Mr. G. E. Schwartz; Mr. J. K. Northcott; Mr. A. O. Marwood; and Mr. E. Scott.

Per Str. *Killarney, May 17th:*

For Liverpool.—Col. Elton; Mr. and Mrs. Hall; Mr. Lindsay; Mrs. O'Neill and two children; Mr. Parratt; Mrs. Benson and child; Mr. Berkley; Mr. Thomson; Mr. Ameeroon; Mr. S. Tyebjee and child; Mrs. Gadsden and three children; Lieut. C. E. Elliston; and two Mahomedan ladies.

Per P. and O. Str. *Nubia, May 19th:*

For Southampton.—Mr. Chambers; Mr. and Mrs. Hogarth and infant; Mr. R. Keefe; Capt. E. L. Gunthorpe; Mrs. Abbott; Mr. E. Fogg; Mrs. Harvey; Mr. Newnham; Mr. Bunns; Mr. G. Vick; Mr. W. Guster; Mr. G. Hailes; Mr. F. S. James; Major Duff; Mr. and Mrs. Marshall and child; Mr. and Mrs. Reid; Dr. A. Croker; Mr. E. Logan; Mr. W. G. Fleming; Mr. D. Batchelor; Lieutenant H. Graham; Mr. and Mrs. Betts and infant; and Mr. Mathers.

For Brindisi.—Capt. H. H. Lee; Mr. MacIntosh; Major R. G. Rogers; Mr. A. Macmillan; Mr. Nowrojee N. Wadia; Mr. A. P. Day; Colonel Orchard; Mr. J. Crawford; Baron Van Rehfues; and Rev. Mr. Luckie.

For Venice.—Mr. L. L. Hall; Mr. H. D. Dodds; Mr. E. Miller; Mr. Lawrence; Colonel Blowers; Mr. and Mrs. R. E. Bickerdike and infant; Mr. L. R. W. Forrest; Mr. George Pugh; Mr. A. F. Carr; Mr. H. J. G. Browne; Mr. Fanning; Mr. Gibbon; and Mr. and Mrs. Wakley.

For Suez.—Mr. R. Wilkinson and Mr. L. Schwendler.

For Aden.—Mr. and Mrs. Stace; Mr. and Mrs. Dorabjee and two children; Sergeant and Mrs. J. Cox and two children; Mr. Bairam; Mr. Pestonjee Hormusjee; and Mr. Nowrojee Pestonjee.

Per Str. *Bellona, May 22nd:*

For Liverpool.—Dr. and Mrs. H. Cook and two children; Mrs. McReddie and three children; Miss Cruickshank; Mr. and Mrs. Haningway and child; Dr. Gibson; and Mr. Macpherson.

PASSENGERS ARRIVED.

Per Str. *India, May 17th:*

From Genoa.—Mr. Hauri; Mr. Rochler; Lt. and Mrs. Symonds; Mr. G. Inzoli; Mr. C. Dumaine; Mr. E. Ottino; and Mr. M. Giovanni.

Per P. and O. Str. *Golconda, May 22nd:*

From Southampton.—Major Griffin; Mrs. Trevor; Mrs. Hawkins; Mr. and Mrs. Finlayson; Mr. and Mrs. Gierston; Major Orr; Col. Berry; Lieut. Sorrell; Mrs. Hurst; and Mrs. Harding.

From Venice.—Major and Mrs. Tighe and Captain Barras.

From Brindisi.—Captain Apperley and Mr. Cheetham.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTHS.

DEIMLER—At Gunpowder Road, Mazagon, Bombay, 15th, the wife of Rev. J. G. Deimler, of a daughter.

GILDER—May 15th, the wife of Mr. G. C. Gilder, of a son, still-born.

PAGE—May 15th, at Colaba, the wife of Mr. S. Page, of a daughter.

GRIERSON—May 18th, at Colaba, the wife of Captain J. Grierson, Bombay Staff Corps, of a son.

WELLS—May 18th, at Mahabaleshwar, the wife of the Rev. S. R. Wells, of the American Mission, of a daughter.

DEATH.

McCLINTOCK—May 16th, at Colaba, Matthew McClintock, Constable, Bombay Police Force, aged 29 years, deeply regretted.

SUBSCRIPTIONS TO "BOMBAY GUARDIAN."

Received May 1 to May 15, 1873.

Rev. D. Nowroji, to March 31st, 1873, Rs. 2-2-9; A. Wingate, August 1873, Rs. 6-14-8; Gilbert Cowie, 1873, Rs. 12-8-6; C. M. Johannes, Oct. 3rd, 1873, Rs. 10-0-0; E. Miller, March 25th, 1874, Rs. 8-0-0; E. A. Brookes, May 6th, 1873, Rs. 4-12-8; Wm. F. Stearns, July 3rd, 1873, Rs. 15-8-0; H. Bowen, May 6th, 1873, Rs. 1-0-0; H. B. Boswell, Feb. 18th, 1874, Rs. 9-12-0; R. W. Hunter, 1873, Rs. 10-3-0; Dr. C. Joynt, Nov. 15th, 1874, Rs. 25-12-9; Mr. Waller, Feb. 1st, 1874, Rs. 8-1-4; J. G. White, May 17th 1873, Rs. 0-15-10; J. S. Haig, May 1st, 1874, Rs. 9-10-0; Rev. J. V. S. Taylor, 1873, Rs. 9-12-8; W. Dunlop, Sept. 23rd, 1873, Rs. 13-8-0; S. Macdonald, Aug. 1st, 1873, Rs. 12-14-8; Capt. G. T. Robinson, May 12th, 1873, Rs. 0-10-8; Lt. R. L. Price, Jan. 25th, 1874, Rs. 9-11-4; Mrs. Watchman, July 16th, 1873, Rs. 2-0-0; Jas. Brown, March 31st, 1873, Rs. 2-0-0; Wm. Johnstone, 1873, Rs. 10-0-0; Dr. C. J. Valentine, Oct. 1st, 1873, Rs. 10-1-0; Dr. E. H. Joynt, April 18th, 1873, Rs. 2-10-0; H. M. Birdwood, April 12th, 1874, Rs. 9-10-0; General Birdwood, April 3rd, 1874, Rs. 12-5-4; Rev. J. Walsh, Feb. 17th, 1874, Rs. 14-8-0; B. Anthony, April 7th, 1874, Rs. 10-10-0.

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